



ISSN: 2957-3874 (Print)

Journal of Al-Farabi for Humanity Sciences (JFHS)

<https://iasj.rdd.edu.iq/journals/journal/view/95>

مجلة الفارابي للعلوم الإنسانية تصدرها جامعة الفارابي



Presuppositions of Perception Verbs in Cain and Abel Story in the Glorious Quran

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الافتراضات المسبقة لأفعال الإدراك في قصة قابيل وهابيل في القرآن الكريم

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المخلص

تتناول هذه الدراسة الأدوار التداولية لأفعال الإدراك والافتراضات المسبقة في قصة قابيل وهابيل في القرآن الكريم (سورة المائدة: ٢٧-٣١)، مع التركيز على تحليل كيفية تمثيل الإدراك الإلهي والإنساني والأخلاقي من خلال البنية اللغوية. وتتمثل المشكلة التي تعالجها الدراسة في أن المعنى في القصة القرآنية يُقدّم بصورة ضمنية؛ إذ تُعرض الأفعال والأقوال بشكل صريح، في حين تُفهم الافتراضات المتعلقة بالحكم الإلهي، والأخلاق، والإدراك الإنساني بطريقة غير مباشرة. وتفترض الدراسة أن أفعال الإدراك تؤدي وظيفة تداولية بوصفها مؤشرات تكشف عن الحكم الإلهي والوعي الأخلاقي الإنساني، كما أن الافتراضات المسبقة المرتبطة بها تُستخدم لتوجيه القارئ نحو فهم الدروس الأخلاقية والروحية المستفادة من القصة. الكلمات المفتاحية: الافتراض التداولي، أفعال الإدراك، قابيل وهابيل، الإدراك الأخلاقي، تحليل الخطاب، التقييم الإلهي

Abstract

This paper will discuss pragmatic roles of perception verbs and presuppositions in Cain and Abel narrative (Qur'an, 27:2731) with in consideration to analyzing how divine, human and moral cognition are linguistically made. The problem, touched upon, is that the meaning in the Quranic story is implicit: It is the actions and speech that are shown explicitly, the assumptions about the divine judgment, the morality, and the perception of a human are not discussed. The hypothesis is that perception verbs will be pragmatic markers with the aim of both giving signs of such Godly judgment and human moral consciousness as well as that the presuppositions of the same are deployed to bring the reader to know about ethical and spiritual teachings.

The study aims are: (1) to comment the perception verbs used in the verses selected, (2) to give the pragmatic suppositions that are triggered by them, (3) demonstrate how the inferred suppositions may affect the meaning of the story and the morality. Only the complex of known facts can cause presupposition and not just the sentence structure based on the assumptions of the speaker and the circumstances under which a speech is delivered (Levinson, 1983 and Yule, 1996, 2006).

The newspaper is Qur'an 2731 Surah, Al-Ma'idah and discussed using the qualitative discourse analysis. Verbs of perception of all kinds, passive, active, volitional, causative were construed, in regard to their presuppositional content, and how they play their part in the story.

The study concludes that the perception verbs do not only encode divine watching, but human moral thinking, internal negotiation between good and bad, and self-awareness of the actions that were done. The indirect assumptions about authority of God, moral order and the consequences of human actions and declare the variations between the righteous characters and the transgressor characters are pragmatic presuppositions. According to the story, the mediating factors of ethical understanding and moral responsibility are the perception and presupposition, and that the pedagogical role of Qur'anic storytelling is significant.

Keywords: Pragmatic presupposition, perception verbs, Cain and Abel, moral cognition, discourse analysis, divine evaluation

1.1 Theoretical Background

1.1.1 Chronological Development of Presuppositions

Lauri Karttunen (1973:169) is of the opinion that presupposition does not add any new information to the discourse, but it is composed of pre existing information, which interlocutors already possess. The members also disseminate this knowledge and make assumptions during the communication (as cited in Gencturk, 2018). In other words, this presupposition is based on what is known or believed to be known by the speakers and hearers and hence, communication will occur even without the other party expounding all the details that are necessary. Based on this conception, Stephen C. Levinson (1983:168) defines presupposition as all the background assumptions according to which an action, an expression, a theory or utterance acquires meaning or makes sense. The presupposition is therefore being implied that is the context within which an utterance is going to be read. John stopped smoking is one of such sentences where assumptions are made that John was a smoker.

From a more semantic perspective, David Crystal (1991:267) describes presupposition as a particular type of logical relationship between statements. However, he distinguishes presupposition from entailment, noting that while entailment logically follows from a statement, presupposition refers to assumptions that must already be accepted for the statement to make sense. A further development is provided by Robert Stalnaker (1995:48), who links presupposition to the situational context in which communication occurs. According to him, presuppositions should be understood in relation to the speaker's intentions, attitudes, and assumptions about the audience. Therefore, presupposition reflects the background beliefs that the speaker assumes to be shared with the hearer during interaction. In the same way, George Yule (2000:25) attracts our attention to the position of the speaker by indication that presupposition refers to what the speaker is convinced that is the case before uttering a statement. It should be pointed out that he claims that the sentences do not make their presuppositions, but the speakers themselves since the content of their speeches is based on what a speaker thinks his or her listener knows. Bringing about the same perception, Patrick Griffiths (2006:83) formulates presuppositions as the assumptions that the speakers/writers make, which their audience knows and uses in interpreting a message. Interestingly, he states that the presuppositions should not be true in any way as communication is usually premised on the similarity of cultural supposition, ideological and even social beliefs instead of knowledge. On this note, George Yule (2006:3) subordinates presupposition to a wider pragmatics. The meaning of the speaker, the meaning of the situation, other than that which is said and distance communicated are the definitions that the pragmatics teaches him. In this regard, presupposition is fitting in this dimension which is interested in implicit meaning, as presupposition informs us on how listeners get unimplicit meaning in an utterance .

Nicholas Allott (2010:148) hypothetically views the presupposition as a second-layer meaning that is accompanied not only with what the utterance says but also with its implicatures . It means that the presupposition process co-exists with other pragmatic processes that aid in the interpretation of discourse overall.

More recent pragmatic theories further refine this concept. For instance, Craige Roberts (2012) argues that presuppositions function as constraints on the common ground, meaning that they must already be accepted by the participants in order for an utterance to be appropriate in a given discourse. Likewise, David Beaver and Bart Geurts (2012) define presuppositions as propositions that speakers assume to be already accepted in the discourse context and which must hold for the utterance to be interpreted successfully. A closely related view is proposed by Judith Tonhauser (2013), who explains that presupposition refers to information conveyed by an utterance that the speaker treats as already established in the discourse and expects the hearer to accommodate within the common ground if it has not been previously mentioned. Later, Christopher Potts (2015:3) defines presuppositions as pieces of information that the speaker assumes in order for the utterance to be meaningful within the current context. As indicated by this definition, presuppositions play a crucial role in making discourse interpretable.

And lastly, Paul Kroeger (2018:40) defines presupposition as a linguistically encoded information that is encoded as a common ground during the utterance. Such a ground also entails shared knowledge, perceivable contextual information, and facts already discussed in the discourse.

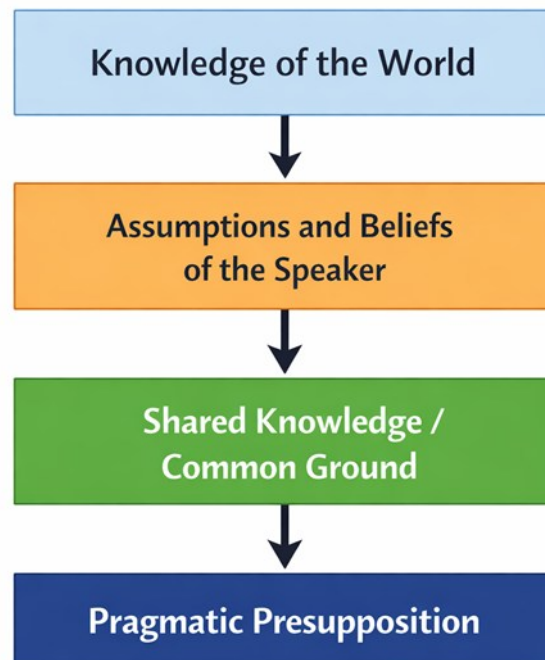
1.1.1.1 Pragmatic Presupposition Theory

Robert Stalnaker was the earliest to introduce the pragmatic theory of presupposition (1970, 1973, 1974). Within the context of this strategy, it is considered that presupposition is a branch of the common background knowledge that interlocutor share during the time of communication . This interpretation is not only regarding the conventions of conversation, like turn taking, but also regarding the previously known knowledge regarding the purposes and objectives of the communication . As opposed to the semantic presupposition, the pragmatic one cannot be defined by the mere language constructions, but it is the result of the situation of factors and what participants expect of the conversation (Christopher Potts, 2015:3).

Robert Stalnaker (1974:472) advises that presupposition is mainly linked to assumptions of the speaker and might not be connected with sentence structure. In this regard, the presence of presuppositions can be interpreted as background beliefs whose factuality are assumed during a speaker utterance. Effective communication thus requires the presence of common beliefs as well as background knowledge between interlocutors (Stalnaker, 1975:473). These shared assumptions form what is commonly referred to as the common ground, which may be modified during interaction when new propositions are introduced and accepted by participants.

Other pragmatic approaches also emphasize the role of context. For example, Lauri Karttunen (1974:406) argues that the presuppositions of sentences must be connected to the context in order for an utterance to be appropriate and interpretable. In this view, context consists of a set of background assumptions that the speaker considers to be shared with the intended audience. Furthermore, pragmatic presuppositions are closely related to world knowledge that interlocutors use in interpreting discourse (Adisutrisno, 2008:78). In this regard, Sam Glucksberg and Joseph H. Danks (1975:115) emphasize that knowledge about the world is essential for understanding utterances. Similarly, Gillian Brown and George Yule (1983:233) argue that discourse interpretation depends on various types of knowledge, including linguistic, sociocultural, and experiential knowledge. Finally, Claudia Caffi (1993, cited in Jacob L. Mey, 1993:203) notes that pragmatic presuppositions involve not only knowledge but also expectations, attitudes, interests, and beliefs that speakers assume to be shared with their audience. Consequently, the success of communication depends on the compatibility between the speaker's assumptions and the shared knowledge within the discourse context. See the following Diagram :

Diagram (1) Steps for Presupposition



1.1.2 Meaning of Perception Verbs

Verbs of perception are a semantically heterogeneous category of verbs used to describe the process of perception of the human senses. These verbs encode the manner by which people think and understand stimuli using their senses. They have been called by different names in linguistic literature. such as *verbs of inert perception* (Leech, 1971, p. 20), *verbs of bodily sensation* (Palmer, 1974, p. 117), *verbs of physical perception* (Quirk et al., 1985, p. 203), and *verbs of direct sensory perception* (Felser, 1998, p. 351). Although

the terms are not exactly the same, all these terms are used to describe the same general phenomenon, which is the verbs of human contact with the five primary senses, which are sight, hearing, smell, taste and touch (Fillmore, 1998, p. 1).

The notion of a *heterogeneous class* is used because these verbs are grouped together primarily on the basis of semantic criteria rather than syntactic uniformity. As Kopytko (1990a, p. 59) clarifies, such a classification is a useful theoretical framework to analyse linguistics although there is a lot of variation in the grammatical behavior of their verbs. That is, there is no one common syntactic pattern of perception verbs, but they exhibit a variety of structures, which varies according to the meaning and context of use.

Moreover, a large number of perception verbs are polysemous in nature, i.e. one and the same verb may have numerous related senses. Not all of the uses may sound like they are natural enough to be acceptable, others might be less common or even left-sided. Fillmore (1998, p. 1) points out that this variability is an expression of the differences in conceptualization and expression of sensory experiences in language.

The following examples illustrate variation in acceptability:

1. I detect the smell of smoke. ✓
2. ? I sense that you've been smoking.
3. I experienced the taste of the mint as it melted. ✓
4. ? I sensed the mint melt.
5. I witnessed him fall. ✓
6. ? I noticed that he fell.
7. I felt it land on me. ✓
8. ? I sensed that it had fallen on me.

(Kopytko, 1986, p. 72)

The mark (?) shows that the sentence is less acceptable or marked, which may be as a result of a lack of correspondence between the semantic range of the verb used and the situation to which it is applied. As an instance, *sense* is more likely to mean something vaguely perceived or intuitively perceived, but not an observable physical event; and some of its applications can therefore be unnatural.

Table (1): Five Human Senses and Associated Verbs

Sense	Associated Verbs	Example Usage
Sight	see, watch, notice, observe	I see the mountains clearly.
Hearing	hear, listen, detect, overhear	I hear the birds singing.
Smell	smell, detect, sniff, inhale	I smell fresh flowers in the air.
Taste	taste, savor, distinguish	I taste the sweetness of honey.
Touch	feel, sense, handle, press	I feel the fabric's softness.

The table below indicates the correlation of the five sensory modalities and the verbs. It demonstrates that language can be described as a systematic means to encode the experience of senses, and all the modalities are linked to a range of lexical items. However, it should be mentioned that there are verbs that may be acted more than once e.g. *sense* and *detect* which are more general or abstract in meaning.

The contrasts made above show that the question of the acceptability of the expressions of perception verbs is in significant part a question of the semantic compatibility of that verb with the nature of the sensory experience on which it is applied. There are verbs which are very much related to direct and observing perception (e.g., *see*, *hear*, *feel*), and the others are indirect, inferential and not specific (e.g., *sense*, *detect*) perception (Quirk et al., 1985, pp. 203205; Viberg, 1984, pp. 126128). The expressions that are constituted when the semantic constraints are violated may be labeled as being marked or unnatural sounding (Kopytko, 1986, p. 72; Fillmore, 1998, p. 1).

As a result, verbs of perception form a fertile field of linguistic and cognitive studies as they are located at the boundary between the language, perception, and conceptualization. They show the way human beings organize sensory experience in language and how small variation of meaning influences grammatical acceptability (Viberg, 1984, pp. 123130; Levin, 1993, pp. 185189).

1.1.2.1 The Syntactic Characteristics of Perception Verbs

Verbs of perception exhibit certain typical syntactic attributes that display how the sensual experiences are coded in a sentence. Typically, they involve the subject of the experience (the experiential) and the object of the experience (the stimulus) though the stimulus may substitute the subject in the copular constructions of

some verbs (Fillmore, 1998, p. 3; Levin, 1993, pp. 185186). The used perception verbs are primarily stative and are expressed in the simple aspect as a mode of expression of an ongoing or routine perception but can as well express the temporary, repetitive or shifting perception by the use of the progressive (Palmer, 1974, pp. 71 74; Quirk et al., 1985, p. 205). They may perform the function of pseudo copulas that associate subjects and adjectival compliments , The volitional (*look, listen*) and the automatic perception (*see, hear*) are also good (Trask, 1993, p. 226; Swan, 1996, p. 135; Kopytko, 1986, p. 97) together with *the soup smells good*. Syntactic flexibility is also taken further by introduction of complementation(s) to show the occurrence of something that has already been done(*I saw him fall*), and is progressive(*I saw him falling*) and a that-clause to show the cognitive interpretation(*I saw that he had left*). Within this frame the major syntactic features of the verbs of perception are raised, and will be more closely dealt with in the following subsections.

1.2 Methodology

1.2.1 Research Design

The present article is descriptive-analytical in terms of study design, and qualitative in terms of the research method to investigate the assumptions of the perception verbs of Quranic narration of Cain and Abel .The paper works within the paradigm of pragmatic analysis, the theory of presupposition more specifically in order to discover the underlying assumptions that are raised by the verbs of perception in the story

.It is a textual/interpretive study which aims to define and argue out the kinds of presuppositions which are aroused by verbs of perception, verbs of cognition, verbs of emotional perception and internal awareness .It is in the analysis of these suppositions that the theological, moral and mental aspects of the tale is developed.

The analysis is not performed with quantitative procedures, because the structures of the language that is studied in the research are linked with a certain sacred text . This is not statistical generalization and this is the intuitive interpretation of presuppositional meaning as related to the story.

1.2.2 Data Selection

The data of this research is found in the story of Cain and Abel told in Qur'an in Surat Al-Ma'idah (5:27-31)

These verses have been chosen because they constitute the whole Qur'anic story of the two sons of Adam, and present a coherent series of events, which includes several expressions concerned with the notion of perception, the notion of cognition, and the notion of moral awareness.

The data consist of:

- All perception verb or a phrase related to perception in the chosen verses.
- Explicit perception verbs (e.g. fear, show, perceive) as well as implicit perception constructions which suggest cognitive or evaluative perception.

The main data will be the Arabic Quranic text, and the secondary data will be the English translation (Sahih International), which will only be employed as the side of interpretation to help in explaining the meaning where needed.

1.2.3 Unit of Analysis

The unit of analysis of study is the perception verb, and the immediate linguistic context on the verse.

In narrower sense, the analysis takes interest in:

- The personal feeling verbs.
- Their syntactic structures.
- The sentence or the word in which they are found.
- The presuppositions had been brought about by those constructions.

By thus doing, the verbs of perception are considered all to be pragmatic stimulus that result in the formulation of defined latent assumptions within the conversation.

In other cases implicit perception structures (e.g. rhetorical questions or rhetorical questions) are also questioned in which they directly indicate that they assume perceptual interpretation.

1.2.4 Adopted Analytical Model

This piece of work presupposes pragmatic presupposition scheme which is primarily based on the work of George Yule(1996) and Stephen C. Levinson(1983)

One of the presuppositions in this model is an assumption that speakers make and believe to be correct when they speak a statement.

It is examined as relied on the presuppositions that are raised by the specific linguistic structures. This piece in particular relies upon the typology of triggers of presuppositions implied in *Pragmatics* and elaborated in *Pragmatics*.

The major types of presupposition that can be discussed in this paper include:

1. Existential Presupposition

Conclusions as to the existence of entities discussed in the discourse.

2. Factual Presupposition

Postulates to the effect that some propositions are true.

3. Lexical Presupposition

Assumptions which are induced by specific words.

4. Structural Presupposition

Suppositions that relate to certain grammatical structures.

5. Non-factual Presupposition

Suppositions which show that something is not real or factual.

6. Counterfactual Presupposition

Suppositions that represent the very opposite of what is true.

Besides these classical types, the paper has also taken into consideration the contextual pragmatic interpretations, including:

- evaluative presuppositions.
- moral presuppositions
- epistemic presuppositions
- attitudinal suppositions.

These are construed as interpretive extensions in the narrative discourse.

1.2.5 Procedures of Analysis

Data analysis will be done in a systematic and multi-step process:

Step 1: Finding of Relevant Verses.

The author of the study determines the verses that form the story about Cain and Abel in the Quran (5:2731)

Step 2 Perception Verbs Identification.

All perception verbs are derived out of the verses. These include:

- sensory perception verbs
- cognitive perception verbs
- emotional perception verbs
- types of internal evaluation perception.

This is also witnessed in the expression of perception implicitly that obviously results into cognitive interpretation.

Step 3: Contextual Interpretation.

The syntactic and narrative context of the individual verbs is examined to determine the role of the verse with respect to its semantic and pragmatic sense.

Step 4: Identification Happens when there is Presupposition.

The researcher pinpoints what linguistic items are the triggers of presupposition that encompass:

- factive verbs
- lexical items
- grammatical constructions
- rhetorical questions
- restrictive particles.

Step 6: presupposition classification.

Perception verbs produce presuppositions and the presuppositions are classified in terms of the model of presupposition applied.

Step 6: Pragmatic Interpretation.

The presuppositions mentioned here are being read in reference to the story of the text and theological implications.

Step 7: Synthetic Analysis

Lastly, the findings are then synthesized to demonstrate the way the web of assumptions builds the moral, epistemic, and theological framework of the narrative.

1.2.6 Reliability and Validity

To promote the utility of the analysis, the paper is based on the pragmatic theory developed and the conventional categories of presupposition triggers. Exegeses are based on a linguistic analysis of the Quranic text and they are context-driven. Original Arabic text will ensure the semantic correctness and the English translation is provided as the additional interpretation tool.

1.3 Data Analysis

The Qur'anic Cain and Abel story is structured with objects of perception, which are divine, human and even animal. Sacrifice is seen and judged by God. The two brothers view the judgment of God differently. The killer sees his act as acceptable using internal deceit. Through a crow God makes him see a lesson. Lastly, he realizes his own failure by remorse. The presuppositions in the individual perceptions used throughout the story display the assumptions of the way the characters of the text perceive the world as well as the theological underpinnings behind the text. This analysis follows those presuppositions in a systematic way with particular attention to the presuppositions of verbs of perception, the analysis then continues verse by verse in narrative sequence followed by a synthetic conclusion of how those presuppositions build the moral and theological structure of the narrative.

1.3.1 Analysis of the Verses

I. Verse 27: Divine Perception and Its Consequences

"وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ"

"And recite to them the story of the two sons of Adam in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], 'I will surely kill you.' Said [the former], 'Indeed, Allah only accepts from the righteous [who fear Him]'."

1) The Passive Acceptance Verbs: Tuqabbila and Yutaqabbal

The narration begins with the two forms of God action which are in the form of passive tense in response to the sacrifice of the two brothers. They are equally versions of perception verb taqabbala that means the evaluative perception of God of the human worship.

- Existential Presupposition: Presupposition is the existence of the sacrifices that are made to the two verbs. The text assumes that the brothers were performing worship activities in good faith. It is not stated but on the other hand, it forms the foundation of the subsequent one.
- Factual Presupposition: The verbs assume that there is factual presence of an act of divine perception. God witnessed the death of the two and made a judgment. Passive voice neither removes the act but the agent is backgrounded.
- Evaluative Presupposition: This is the opposition of the acceptance and the non-acceptance which presupposes the discriminating character of the divine perception. God does not think anything is equal, God perceives and views.

2) The Threat as Implicit Perception

The murderer response ("I will surely kill you")—does not explicitly have a verb of perception, but still has presuppositions of the way he views the situation.

- Attitudinal Presupposition: The threat assumes that the speaker thinks he has been wronged. He is hurt by the rejection and he blames his brother.
- Epistemic Presupposition: More importantly, his response assumes that he treats divine perception as being arbitrary or unfair. He then behaves like God had gone wrong and his judgment had to be corrected by human violence. His conception of justice is better than that of God.

3) The Corrective Perception Verb: Yataqabbalu

Whether regarding the active voice- there is the same in the reply of the faithful brother; but there is the explicit subject in: innama yataqabbalu Allāhu min al-muttaqīn.

- Factual Presupposition: God is the active perceiver of the human offerings which is the presupposition of the verb. This repeats the supposition that was made previously where God is the certain agent.
- Contrastive Presupposition: the presupposition brought about by the occurrence of the restriction particle innama ("only") is that the listener has a false belief. The assassin apparently had to assume that acceptance was not related to righteousness but to other material characteristics, preference, and accident. It is this error that is supposed in what Abel says and corrected.
- Conditional Presupposition: The phrase min al- muttaqīn ("from the righteous") entrenches the supposition that there is conditional accepting. The subjective interpretation of God is a response to internal (taqwā) and not exterior (ritual) state. The Perceiver perceives the heart.

II. Verse 28: Fear as Perception of Divine Reality

"لَنْ بَسَطْتُ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِلَيَّ أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ".

"If you should raise your hand against me to kill me—I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds".

1. The Perception Verb Akhāfu (أَخَافُ I Fear)

In this instance, fear is one of the forms of perception of a thing in this case, a divine reality and its implication on human activity.

a. Factual Presupposition: Presupposition of the verb akhāfu is; that God is Lord of the worlds and has power to punish. Abel does not establish these truths, he presupposes them as the background on which his fear may be rendered meaningful.

b. Presupposition of Reality: Reality of a real object presupposes fear. There is no fear of either something that is perceived to be unreal or irrelevant. The fear of Abel thus, presupposes that God has real and significant response to human action.

c. Moral Presupposition: The fear also presupposes that certain actions (like murder) fall under divine jurisdiction. Abel refrains from killing not because he lacks power or courage, but because he perceives a moral order sustained by divine perception. This stands in sharp contrast to his brother's implied worldview. The murderer perceives no such order—or perceives it as irrelevant. Abel's fear is thus a perceptual stance toward reality that his brother does not share.

III. Verse 29: Intention and the Perception of Consequence

"إِنِّي أُرِيدُ أَنْ تَبْوَءَ بِإِثْمِي وَإِثْمُكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ"

"Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers".

1. The Volition Verb Urīdu (I Want)

While primarily a verb of desire, urīdu here borders on perceptual cognition ,i.e., it expresses how Abel perceives the moral logic of the situation.

a. Counterfactual Presupposition: The utterance presupposes a conditional reality that does not yet exist. Abel's "want" is not a wish for his brother's damnation but a statement of consequence: If you proceed with killing me, you will bear the result. The desire is for the brother to perceive this consequence before acting.

b. Moral Reality Presupposition: The verb tabū'a ("you obtain" or "you carry") presupposes that sins are objective realities that can be borne by the soul. This reflects a theological worldview in which actions have perceptible weight and consequences.

c. Eschatological Presupposition: The phrase aṣḥāb al-nār ("companions of the Fire") presupposes the reality of final judgment. Abel perceives the eschatological outcome of his brother's intended action and names it, even as he refuses to resist.

IV. Verse 30: The Soul's Permission and the Deception of Inner Perception

"فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ"

"<And his soul permitted to him the murder of his brother, so he killed him and became among the losers".

1. The Perception Verb Tawwa‘at (طَوَّعَتْ Permitted/Made Easy)

This verb refers to the fact that the inner-self (nafs) of the murderer made the process of committing murder seem acceptable, even simple. It is an inner looking, a redemption of morality.

a. Supposition of Previous Resistance: The supposition that the soul had to allow the act, presupposes that there was an obstacle in the first place. The killer did not murder without personal bargaining; there must have been a sense of sinfulness there which had to be subdued.

b. The Apostasy of an Agent: The nafs is introduced in the form of an independent agent who is able to convince the individual. This assumes an anthropology where the self is not unitary, but does possess forces which can limit or take off.

c. Perceptual Shift Presupposition: It is used to state that the way people perceived the murderer changed. What had been considered tabooed, was considered admissible in inducement of the soul. Eminence was bestowed on the act as something acceptable.

2. The Inchoative Verb Aṣḥaḥa (Became)

The verse concludes with fa-aṣḥaḥa mina al-khāsirīn ("and he became among the losers"). This verb marks entry into a state.

a. Presupposition of Unperceived Loss: The verb presupposes that the loss was not apparent to him during the act itself. He perceived himself as acting on permission when he was, in fact, entering loss. True perception of his state came only after the act.

V. Verse 31: Divine Showing and the Tragedy of Regret

"فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْأَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْأَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ"

"Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, 'O woe to me! Have I failed to be like this crow and hide the body of my brother?' And he became of the regretful".

1. The Causative Perception Verb Liyuriyahu (يُؤَارِي To Show Him)

God actively causes the murderer to see something—a crow scraping at the earth. This verb (arā from ra'ā) is a causative of visual perception.

- Pedagogical Presupposition: The verb presupposes that the murderer lacks knowledge that can be acquired through observation. God assumes he is capable of learning from sensory experience.
- Divine Mercy Presupposition: The act of showing presupposes divine care. Even after murder, God continues to engage the murderer's perception, guiding him toward knowledge. The showing is grace.
- Universal Reason Presupposition: The use of a crow as teacher presupposes that rational insight can be drawn from any observation. The murderer is expected to perceive a universal principle (the duty to bury the dead) from a particular event (a bird scratching earth)

2. The Rhetorical Question A-‘Ajaztu (أَعَجَزْتُ Have I Failed)

This crippling phrase to refer to the fact that the murderer suddenly found out his failure.

- Contrastive Presupposition: The question has a presupposition of comparison, in the fact that the crow has succeeded where the man has failed. The homicide sees a difference between what can and can not be done by a bird and what he as a man has done.
- Self-Perception Presupposition: At what point does the murderer identify himself in fact? This is the question. All through the story, he has felt that God was not fair in his decision, he did not think that his action was illegal and his target was an enemy. His eyes now to the crow he sees degraded.

3. The Participial Noun Al-Nādimīn (النَّادِمِينَ The Regretful)

Ex-post facto perception- remorse (nadam) is the perception of the past differently than the perception of the past at the time.

- Presupposition of Temporal perception: Regret presupposes the changes of perception with time. The horror of abandoning his brother which was not visible to him at the time when he committed the act has been revealed.
- Moral Awareness Presupposition: Regret also presupposes that he has at this point realized that the act is wrong. It had been bestowed upon him by his soul; and now it seems to him that it was failure. However, this is already late to change the move.

The Tragedy of Perception: The crow will demonstrate what he ought to have known all along that even the most base of creatures will know how to respect the dead. It is the least useful and the most intelligible of his perceptions.

1.4 Findings

The story of Cain and Abel as is construed of the perception verbs and presuppositions in the story (verses 2731). The Verses are Tendencies in general .

- The perception symbolizes divine, moral and self reflective mind, the linkage between action and intention and consequence.
- Such presuppositions are the means of expressing the difference between the just and the lawbreaker as it is seen in the eye of reality, in the eye of morality, and of divine order.
- Divine evaluation [divine evaluation] alters the development of narratives into misjudgment of human beings [moral misjudgment] to moral judgment [moral deliberation] to regret and moral consciousness.
- This argument explains that pragmatic presupposition is quite widespread in moral and perceptual knowings, and in the language forms.

I have summarized the key points in each verse as well as indicated the nature of the presupposition and perceptual dynamics in the table below.

Verse	Verb / Utterance	Interpretation / Function
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27	Tuqubbila / Yutaqabbal (passive: accepted)	Presupposes offerings occurred; God perceived and evaluated the acts; divine evaluation distinguishes moral quality.
27	"I will surely kill you"	Speaker perceives himself as wronged and interprets divine judgment as unjust.
27	Yataqabbalu Allāhu min al-muttaqīn	Affirms God actively perceives; corrects false beliefs about acceptance; divine acceptance depends on inner righteousness.
28	Akhāfu (I fear)	Presupposes God's existence and authority; fear reflects recognition of moral order; guides human action.
29	Urīdu (I want)	Presupposes conditional consequences; sins are real and bearable; highlights eschatological outcome.
30	Tawwa'at (permitted / made easy)	Presupposes initial resistance; soul acts as internal agent; perception of act shifts from forbidden to permissible.
30	Aşbaḥa (became)	Presupposes loss was initially unperceived; realization comes after the act.
31	Liyuriyahu (to show him)	Presupposes knowledge can be learned from observation; divine guidance continues; a universal moral lesson is demonstrated.
31	A-‘Ajaztu (Have I failed?)	Presupposes comparison with the crow; murderer recognizes his own failure.
31	Al-Nādimīn (the regretful)	Presupposes perception changes over time; murderer now realizes wrongdoing too late to undo it.

1.5 Conclusions

The search of the perception verbs and pragmatic presuppositions of these verbs in Cain and Abel story prove the high degree of the interaction of language, cognition and moral knowledge in the story of Cain and Abel as pointed out in the Qur'an . It shows how the used verbs can be used not only to explain the actions of the characters, but also their inner world, its intentions and its morality. In a linguistic analysis of the way divine, human, and internal perceptions are coded, we enjoy how the narration heavily depends upon other assumptions that are not said and background information already in existence, in order to perform moral and spiritual revelations .Both categories of verbs are the t perception at the same time the connoter of moral judgment and the method of helping the audience to conceptualize the ethical responsibility. They indicate the differences between the characters, disclose the importance of inner deliberation and volition and show that perception can change during one's lifetime and lead to regrets and moral awareness .The insights as follows suggest the importance of pragmatic presupposition as an extremely important meaning-making procedure and moral education in the context of the Quranic discourse.

Specifically:

1. Perception verbs are the indicators of morality and cognition.

The divine evaluation, human knowledge and moral intuition is coded in the text of the Quran by the application of perception verbs. The verbs reveal both what is being seen and how the characters feel and respond to what has taken place and that is why perception is important in understanding ethics.

2. Unconscious implication of strategic assumptions.

This discussion demonstrates that background assumptions necessary based on the divine authority, moral order, and the eschatological implications are provided by the presuppositions found in the perception verbs. Without these presuppositions, the meaning of any narratives other than the literal one cannot be made.

3. The differences in characters are brought out through contrast in perception.

Divine justice, moral obligation and eschatological consequences guide Abel. Misperception or ignorance of these realities of morality on the part of Cain, the misperceiver or overlooker of the same, lead to violence and moral failure. This resistance implies the moral and instructive purpose of the story.

4. The inner perception and human volition are dynamic.

The soul of the murderer (tawwa'at) and Abel's intentions (urīdu) are evidence that the perception provokes the desire, sense of reason and moral consideration. The paper stresses on the fact that perception and volition and moral cognition interrelate in order to bring about ethical action.

5. Regret is achieved through corrective perception.

In the final lines, it is also shown that acceptance of the sin and moral incompetence can only be obtained when an action is already taken that is articulated with the assistance of verbs that denote regretting and divine demonstration (liyuriyahu, al-nādimīn). This raises the element of time in the perception of morals and the didactic role of narrative examples.

6. The general significance of the perception in the Quran story.

As the story indicates, both divine and human perception in association to the practical presupposition is applied in the realization of the ethical analysis and spiritual enlightenment of moral responsibility. It is consequently the view that the verbs of perception can play a significant role in linguistics, and they can be employed in offering implicit meaning and inculcating reflective moral consciousness.

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